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NEW LABOR FORCES AT THE SOUTH.

BY T. THOMAS FORTUNE, PRESIDENT OF THE AFRO-AMERICAN LEAGUE.

THE article in *The Open Court* of September 10th, by M. M. Trumbull, "The New Invasion of the South," suggests some reflections upon an industrial phase of the situation at the South which he referred to by implication rather than by direct statement. I quite agree with Mr. Trumbull that the promoters of the Inter-State-Exposition at Raleigh are rash to stake the results of Emancipation upon the industrial showing of Afro-Americans at that Exposition. Nothing of the sort can be done, or "staked." It could not have been done had the management of the Columbian Exposition at Chicago consented to give Afro-Americans a separate department for their exhibits. The most that can be hoped from the Raleigh exhibit will be evidence that substantial progress has been made under the conditions of free labor. For a comparison of the relative benefits of free over slave labor we shall have to consult the agricultural statistics of the South for the past four decades. They not only tell an eloquent story, but they leave absolutely no room for doubt or cavil.

"Man is always fit for freedom; he is never fit for slavery." Nowhere and in no epoch has this fact been more conclusively demonstrated than in the tremendous enhancement of the productivity of free over slave labor in the Southern States. Indeed, the resources of the South along agricultural lines, did not begin to be suspected until tickled by the irresistible genius of free labor. And, in a larger sense, does this observation apply to the mineral and manufacturing resources of the Southern States. As an unskilled laborer, it was the late Henry W. Grady, of the Atlanta *Constitution*, who declared that the South had the most contented and efficient labor force in the world.

While Mr. Grady's broad statement is undoubtedly true, it remains a fact that as a skilled laborer the Afro-American has not been so fortunate in maintaining his supremacy to the same extent that he has done as an unskilled laborer; not because he is incompetent as such laborer, but the reverse. During the period of slavery he supplied the entire labor demands of the South, of whatever sort; simply because labor was degraded, and white men preferred to starve or live upon charity rather than perform it. As Horace Greeley contended, it has been shown that the abolition of slavery has made labor both honorable and dignified; freeing alike the black and the white man in this respect, because of the necessity it imposed upon all alike to get their daily bread out of the sweat of their faces. If no other result than this had been accomplished, the blood and the treasure expended to save the union were not a ransom too dear to pay for it.

Unconsciously mindful, perhaps, of the disparity of opportunity offered him in the skilled and the unskilled avenues of labor, the gentlemen at the head of the Inter-State Exposition, gentlemen well and favorably known to me, declared that "the white South offers its stronger and helping hand to the black South," and "*approves of colored labor in preference to that of foreigners.*" I quite agree with Mr. Trumbull in shying a stone at the sentiment that would circumscribe the opportunities of foreign laborers, as they are styled, because I believe in equality of opportunity and of equality of benefits. The hard fact remains, however, that the foreign laborer (including all such as are not of the South) has from the very start made war upon the black home laborer of the South wherever he has become numerous enough to form dominating organisations. As it has been impossible to do this in the unskilled trades, it has been done in the skilled trades. White mechanics have worked side by side with black ones until they imagined that they were strong enough to dictate to boss carpenters, masons, and machinists, when they have promptly "gone on strike." They have not always succeeded, but they persist in applying the Draconic test of color.

When I first came North to attend college, sixteen years ago, nearly every switchman in the round-houses and car shops of the South, nearly all the stokers on the engines and brakemen on the trains were black men; but when I went South within the current year, from New York to Florida, I found that all this had been changed. The Associations of Locomotive Engineers, of Locomotive Firemen, of Railroad Switchmen, and of Railroad Trainmen had entered the field, with inhibitions in their several constitutions against the membership and the employment of black men, and the managers of railroads,—Northern men, for the

most part, who knew nothing of the Afro-American as a laborer and cared less,—had acquiesced in the cruel proscription. Men often send up a wail to the Great Unknown, unconscious of the thoughts they think and of the words they utter. Wherever a sufficient number of Northern (foreign) skilled laborers find themselves strong enough in the South to do it, they proscribe the black skilled laborer. They do not believe in equality of opportunity and of benefits. And, yet, they should be the chief exponents of the doctrine, as they claim to be the chief exemplars of Him who proclaimed: "I am the light, the truth and the way."

It is absolutely true that Southern white men prefer black labor of all sorts to white labor. More than this, they are quicker to give black boys opportunities in clerical and other such positions than are Northern men.

The extraordinary development of Southern mining and manufacturing industries during the past two decades, industries that have practically uncrowned King Cotton, emphasises the position here taken. These industries have been developed almost entirely by Northern and Western capital, managed by Northern and Western men.

As a result of this development, and the disposition of white laborers to draw the color line, the miners and operatives employed in them are almost exclusively white men and women who have emigrated from the Northern and Western states. They form among themselves strong trades-union organisations, and stoutly resist any attempt, when such is made, to give employment to black men and women. Instead of taking the supply from the labor force at hand, when needed, these proscriptive combinations force employers to import the required additions. From having become too degraded to be performed by white men, a quarter of a century has sufficed to so dignify labor at the South that black men are finding it difficult to get any labor there to do. Of course there are exceptions, but these do not affect the rule; nor do they justify the existence of the spirit of unfairness on the part of white laborers to which attention is here directed, and which was the inspiration of the Inter-State Exposition managers' reference to foreigners, and of which Mr. Trumbull gives the following left-handed explanation:

> "Perhaps it is only natural that the colored people of America seek the luxury of retaliation, for in all the Northern States, the foreign-born laborers were the most unrelenting defenders of negro slavery. The most oppressed peasantry of Europe hailed with rapture the land where they could be oppressors in their turn, and they voted 'solid' against freedom."

But I do not endorse the philosophy of the cynicism that pervades Mr. Trumbull's explanation. It is true that the Afro-American generally does not. I never heard of a black combination of laborers combining against white laborers. On the contrary, the black laborer is the most fraternal and generous creature on earth. He will not only share his opportunity to make a crust of bread but he will share the one he has made with a necessitous brother, of whatever race or condition.

Because of the new industrial forces that have grown up in the South since the war, some remarkable results have followed. Almost as fast as Northern and Western skilled and unskilled labor has found employment in the South, black labor of the same sort has sought employment in the North and West. This tendency is now in full swing. It may be that this pressure may cause that more general distribution of the Afro-American population throughout the Union, which would be the safest and speediest and most desirable solution of the so-called race problem, from my point of view. The black man must live. If he is crowded out of the labor market of the South he will seek employment in some other section of the country, and he will find it; because, say what we will, our industrial conditions are capable of furnishing labor enough to clothe, house, and feed all the labor force in the United States, when properly distributed. How long this will remain true will depend entirely upon the increase of our population and the consequent pressure upon subsistence.

A FEW INSTANCES OF APPLIED ETHICS.

BY DR. ARTHUR MAC DONALD.

"Be virtuous and you will be happy," "Honesty is the best policy," are two sayings generally held as true. The reason why these are so easily accepted, is the fact that it is natural to state our ideals as truths. It would be nearer right to say, that the virtuous man ought to be happy, and honesty ought to be the best policy. But taken as facts, these sayings are very questionable. A simple test would be the case of two men having stores upon the opposite sides of the same street. One tries to be honest and sell, for instance, pure sugar charging two or three more cents a pound than his neighbor, who marks his sugar "pure" also, but three cents less a pound. A practical business man knows who would sell the most sugar.

Misunderstanding arises in many cases as to what is meant by honesty. In ethics in general our method is, to seek the basis of right by first studying that of wrong. This gives a more definite result. What honesty signifies will be clear, if we define dishonesty. *Dishonesty is misrepresentation.* By whatever ingenious or plausible method this is accomplished, the fact of misrepresentation remains.

In looking through books on practical ethics, one finds many good and sensible statements, but they are too general to be really practical. Single cases must be considered, and general propositions developed from these, rather than *vice versa*. We will take a few familiar examples given to us by individuals out of their own experience. In some drug stores if you ask for Witch-Hazel instead of Pond's Extract, you obtain exactly the same thing much cheaper. A religious and good man defended this. He said, that if you told the people this, they would not believe you, they would have Pond's Extract and nothing else. If the druggist actually tells the buyer this, then he has done his duty. But while some might not believe him, many would believe him. In any event if the druggist says nothing, he keeps back part of the truth; this not only amounts to dishonesty, but is hardly according to the golden rule. But the druggist smiles and hints, that if that kind of honesty were practiced, it would be difficult to carry on business. However true this statement may be, the fact of dishonesty remains.

In a certain first class ready-made clothing house some goods were advertised at *cost price*. The uninitiated would naturally suppose that this meant what the goods actually cost; but it was a misrepresentation, there was a third price (the real cost) called the *raw price*, which was only known to a few in the store. Officially the cost price was the cost of the goods. Among knowing ones this use of the word "cost" may be understood but the public are deceived by it. Another case of a convenient use of a word, is where "finest quality" is marked on writing paper for instance; a very respectable clerk when told that that was not the finest quality of paper, said in defense, that "finest quality" was only the name of the paper. Not quite so plausible a method of dishonesty, is where a clerk was reprimanded for not saying "We are just out of those goods," when in reality the goods were never in the store. When you do not find just the goods you want in a store, it is not an uncommon experience to be told that, "Such goods are not to be had in town." This may turn out to be true; but the clerk does not know, but takes the risk of lying; for if the purchaser believes the statement, he is more likely to buy some similar goods of the clerk. This is one of many illustrations in business of taking the risk of dishonesty for the sake of possible gain. A husband goes to buy some articles instead of letting his wife do it for him. Here is often a good opportunity (not always neglected), of selling him old stock or stock out of style, etc.; as if it were up to date. The clerk may be conscientious enough not to say (if the proprietor allows him), "that is in style," etc., etc., but simply shows him the goods; this nevertheless amounts to a misrepresentation; it is the ignorance of the man, that allows the goods to be put off on him. But the clerk might defend by saying that he did not know that the customer desired goods of the latest style, etc., etc. The clerk simply kept back one or two facts about the goods that any inexperienced purchaser would like to know.

The numberless arguments of this nature used by business men, sometimes conscientiously, but more often with an inward suspicion, belong to the category vulgarly called "tricks." Again the clerk may smile and hint that with such principles of honesty, business would hardly be possible. Special packing which is very common at present, amounts in many instances to misrepresentation; where for instance the larger and undecayed strawberries are put closely together on the top while those under have plenty of space between them, and may be touched with decay. Prunes are sometimes very nicely packed especially on the top of the box thrown open for inspection. But it may be answered that the buyer has the privilege of looking deeper into the box. Many purchasers however are in a hurry, nor do they like to look at anything suspiciously, or to handle it. And we may add, they would not have to do this with a strictly honest man. Many good grocery men, who would not steal any money outright for the world, have plenty of spices to sell, marked "pure." Their defense may be that they bought them for good (?) spices, and they sell them for that. Yet not one of them would guarantee that the spices are pure; in fact they are morally certain that they are not pure. But the groceryman says everybody knows they are not pure, so there is no deceit or misrepresentation. If this is so what is the use of the word "pure," except in a few cases (much more numerous than one suspects), where the purchaser is simple and uninitiated in these matters. In such cases it is a misrepresentation, and the grocer and manufacturer both know it is; one will often defend himself by blaming the other. It is the duty of both of them to know what they are making and selling. All such arguments used by many respectable men are sophisms, which are without doubt advantageous to the manufacturer and seller, rather than to the purchaser. It may be added that it is the poor and ignorant who are imposed upon most by these and similar misrepresentations. If the conductor forgets to collect one's fare, one is not legally bound to pay it. But he is morally; and yet not a few who would never think of stealing five cents or more, actually do this by being passive. Sometimes they excuse themselves because they were crowded or were obliged to stand. However disagreeable their ride, the fact remains that value has been accepted without return.

But misrepresentation, of whatever kind, is by no

means confined to commercial life. A minister over an orthodox church gradually and often naturally develops by study a superior insight beyond certain doctrines of his church. Unfortunately he may have a large family and depend wholly upon his small salary. He may say to himself, "If it were not for my family, I would preach *all* that I believe, and if the church were willing to keep me after this, then my conscience would be clear; but in my circumstances it won't do to preach concerning the doctrines I disbelieve, or am simply in doubt about; perhaps it's only a temporary aberration, and if I remain silent I may come to believe the doctrine as the church does." Or he argues to himself, "Why should I stir up strife in the church unnecessarily; it does no good, it may divide the church; why should I preach my doubts, how will that aid the church; I believe all of the fundamentals except one doctrine, which I do not consider a fundamental; but the church does; but if the church had time to study, it would believe just as I do." Now all these and many other conciliatory arguments are not only making a virtue out of what one thinks to be a necessity, but are not to the point, and really amount to misrepresentation. In almost all the cases above cited, is illustrated the fact, that the sins of omission are much easier than those of commission. A minister in an orthodox pulpit is supposed generally to be orthodox by the majority of his congregation; and if he remains quiet about his heterodoxy, he is a misrepresentation to every member of his congregation, who believes him to be orthodox. Similar reasoning applies of course to a professor in a theological seminary; he should tell the whole church, whose trust-funds he draws, *all* the new truths he gives to his students; and what the church may say is not for him to consider, if he is an earnest and fearless seeker after truth; he cannot serve two masters, truth, and fear of losing his position.

Among many questionable social customs, there is a very common one of saying, "you are out." When this is understood by the caller, there is no misrepresentation; but in case the caller does not understand this (and there are many such not only from ignorance or thoughtlessness but who do not like to think of their friends in this way), it is a misrepresentation. It may also be a misrepresentation in the case of the knowing ones, if you really happen to be out, and may be taken as a hint, which you did not intend.

One of the many forms of dishonesty in thought, is where one has a point to carry, and uses all sorts of arguments good and bad; of course it is desirable to make the bad ones appear valid; or where one getting into a difficulty, or fearing it, takes up the first argument that occurs to him, however sophistic it may be, and tries to carry the point by assertion or by his position or authority. A teacher can easily take advantage of the honest argument of a pupil by some secondary issue, making him believe he is wrong and the teacher right. It is generally admitted among physicians that they cannot trust denials of insanity as to antecedents, etc., from members of the most respected families. This is owing to family pride, which is here preferred to honesty.

Instances of ingenious or partial misrepresentation exist in all departments of life and in all grades of society; but the cases of misrepresentation mentioned above are found in the better and higher classes. And it would seem that the pressure of competition and struggle tends to increase dishonesty to such a degree, that many respectable people defend it. This silent misrepresentation, this keeping in the dark, this hedging about, this dodging (names varying according to the degree of misrepresentation), is what I call "the pedagogical," for want of a better term. It is so convenient to be pedagogical, it saves so much trouble, there is often much to be gained by it; yes, it even does good at times. We admit that in certain instances (comparatively rare), the pedagogical spirit does good, as in the case of those very near the point of death, to whom telling the truth might make the case hopeless; or in circumstances, where keeping back things, we avoid wounding the feelings of others. But if the pedagogical spirit were only used in such cases, there would be little dishonesty. But as a matter of fact, it is almost always resorted to, where the one using it thinks it is of advantage to himself.

But is this pedagogical spirit justified by the pressure of modern times and by the commercial spirit which seems to be penetrating all fields? The young man after leaving college and desiring to advance further, in deeper and more special study, is soon told that he had better seek a good position and be wise, rather than have his advanced study and crust of bread. The college president is learning to be a general after-dinner speech-maker and financier to collect money. In short, the world may be said to be becoming commercial rather than moral or intellectual. Thus the pedagogical spirit comes to be unduly developed, so that a painful inconsistency is quite apparent. It is this. If we asked what characters in history the world has worshipped and still worships, the undisputed answer is: the Founder of Christianity, Buddha, Mohammed; in all these characters the pedagogical spirit was conspicuously absent, in fact such a spirit would have been a fatal blemish. Christ did the most impolitic things, told the Pharisees just what he thought of them to their faces, there is not the least indication that he kept back any of his thoughts through fear. Yet many who worship his character to-day are far from practicing his method, and even advocate the

pedagogical. They may say the times have changed and the conditions are different. But there is very little evidence but that human nature is the same now as then. One of the cries of the present is for a man whom the public can implicitly trust. The pedagogical spirit is contrary to the idea of true friendship, which means openness of heart and sincerity. As soon as a friend begins to keep you in the dark, to hedge about or to misrepresent in any way to you, he ceases to be a friend. The ideal of Christianity is love, and this love is manifested by characteristics directly antagonistic to the pedagogical spirit.

MORALITY AND VIRTUE.

Morality is taught in our churches and in our schools; it is preached in our religious and liberal congregations. And yet there is a strong doubt in the minds of many whether obedience to moral prescripts will be a help to a man who wants to get on in life. We hear it again and again that the moral man is the stupid man, the dupe of the smart impostor, while the man of the world, the man of business and of success must use misrepresentations. Strict honesty is said to be impossible. Says Dr. Arthur MacDonald in his article of the present number "A few Instances of Applied Ethics": "The two sayings 'Be virtuous and you will be happy' and 'Honesty is the best policy,' are very questionable." And it is claimed by many that if that kind of honesty which never misrepresents nor ever keeps back part of the truth, were practiced, it would be difficult to carry on business.

This view of life according to which the utility of honesty is of a doubtful character, which induces us to incline toward trusting in dishonesty as a good policy, which makes trickery and the methods of misrepresentation appear as promoting our interests, is the worst error, the falsest conception of life and the most dangerous superstition that can prevail, and woe to that community where it becomes prevalent.

The grocer who sells impure goods as pure, the merchant who inveigles people to buy by false labels will succeed in cheating the public time and again. But let us not be hasty in forming our opinion, that cheating is advantageous; we shall find that in the long run this man cannot prosper through misrepresentations. There is but one thing that will wear, that is truth, and truthfulness is the only good policy.

The man who intends to cheat must be very smart, very wide-awake and very active in order to succeed, and in the end he will find out that better and easier rewards are allotted to the industry and intelligence that are used in the service of straightforward and honest purposes.

Several curious counterfeits are exhibited under glass to the inspection of the public in the treasury of the United States at Washington, and among them are two bills, one of fifty the other of twenty dollars, both executed with brush and pen only and yet they are marvels of exactness, and it must have been very hard to discover that they were imitations. No wonder that they passed through several banks before they were detected. The man who made them was an artist and he must have spent on their fabrication many weeks of close work. For the same amount of similar artistic and painstaking labor he would have easily realised more than double the return of the value which these counterfeits bear on their faces.

Is there any character more instructive than Ephraim Jenkinson in Oliver Goldsmith's world-famous novel "The Vicar of Wakefield." How successful Jenkinson was in his calling as a trickster and a rogue! and yet to be caught but once in a hundred times is for a rogue sufficient to ruin him forever. The Vicar and Jenkinson meet in the prison, and when the Vicar, having recognised by his voice the man who cheated him out of his horse, expresses surprise at his youthful appearance, the man answered, "Sir, you are little acquainted with the world; I had at that time false hair, and have learned the art of counterfeiting every age from seventeen to seventy." Jenkinson indeed appears as a master of his trade, yet he adds with a sigh: "Ah! sir, had I but bestowed half the pains in learning a trade that I have in learning to be a scoundrel, "I might have been a rich man at this day."

Jenkinson is too smart to be wise enough to follow the experience of millenniums, laid down in the moral rules, and he found this out when he had leisure enough to think of his life within the prison walls. He says on another occasion to the Vicar:

"Indeed I think, from my own experience, that "the knowing one is the silliest fellow under the sun. "I was thought cunning from my very childhood: "when but seven years old, the ladies would say that "I was a perfect little man; at fourteen I knew the "world, cocked my hat, and loved the ladies; at "twenty, though I was perfectly honest, yet every one "thought me so cunning that not one would trust me. "Thus I was at last obliged to turn sharper in my own "defence, and have lived ever since, my head throb-"bing with schemes to deceive, and my heart palpi-"tating with fears of detection. I used often to laugh "at your honest, simple neighbor Flamborough, and "one way or another generally cheated him once a "year. Yet still the honest man went forward with-"out suspicion and grew rich, while I still continued "tricksy and cunning, and was poor, without the con-"solation of being honest."

Only a very superficial experience leads us to the assumption that wickedness is a help in the world and that the unscrupulous have an advantage in life. And

this is a sore temptation to those who believe that it is so. Says Asaph in the seventy-third psalm:

"But as for me, my feet were almost gone. My steps had well nigh slipped.

"For I was envious at the foolish, when I saw the prosperity of the wicked.

"They are not in trouble as other men; neither are they plagued like other men.

"Therefore pride encompasseth them about as a chain; violence covereth them as a garment.

"Their eyes stand out with fatness: they have more than their heart could wish."

But the prosperity of the wicked is mere appearance. It is the state of the world as things seem to be, when only isolated instances are considered. The wicked may succeed a hundred times, but in the end they are sure to fail, and if they fail they are done with forever. An honest man may fail a hundred times and yet he may rise again, for his hands are clean and his conscience is not weighed down by guilt. Asaph continues:

"Then I went into the sanctuary of God and I observed their end.

"Surely thou didst set them in slippery places. Thou castest them down in destruction.

"How are they brought into desolation as in a covenant, they are utterly consumed with terrors."

Honesty is after all the best policy and he who does not believe it will have to pay for it dearly in his life.

But let us not go too far in our trust in honesty as well as in all negative morality. Honesty is not enough to make success in life; honesty is not as yet virtue, and obedience to the several injunctions of the "thou shalt not" conveys by no means an indisputable claim to prosperity. True virtue is active not passive, it is positive, not negative.

What is virtue?

Morality as the word is usually understood is merely a refraining from wrong-doing; it is the avoidance of all that which does harm to our neighbor, which injures society or retards the growth and evolution of mankind. However, morality in order to be all it can be, ought to be more; it ought to be virtue, and virtue is the practically applied ability to do some good work. Virtue is activity, it is doing and achieving. And what is the good work which stamps activity as virtue? Virtuous is that kind of work which enhances the growth and evolution of mankind, which helps society, which promotes the welfare of our neighbors as well as of ourselves.

Mark! virtue is not exclusively altruistic; it is not opposed to egotism. Virtue may be altruistic, but there are sometimes very egotistic people who possess great virtues. Their virtues may be employed first and even so far their intentions go exclusively in the service of egotism. Nevertheless, they will designedly or undesignedly enhance the progress of mankind, and therefore we have to consider their abilities, their methods of action, their manners of work as virtues,

There are men of great virtue who have conspicuous moral flaws and it is not uncommon to judge of great men according to the pedantic morality of the Sunday school ethics. The bad boy who plays truant possesses sometimes more positive virtue than the good boy who is pliable and obedient to his teachers. It is a narrow view of morality and indeed an actually wrong ethics that cavils at the heroes of mankind, pointing out and magnifying their peccadilloes in order to obliterate and forget their virtues. Goethe whose greatness has often been detracted by the smallness of such dwarfs as have the impudence to speak in the name of morality said of Napoleon, the great conqueror and legislator:

"At last before the good Lord's throne
At doomsday stood Napoleon.
The devil had much fault to find
With him as well as with his kind.
His sins made up a lengthy list
And on reading all did Satan insist.
God the Father, may be it was God the Son,
Or even perhaps the Holy Ghost—
His mind was not at all composed—
He answered the Devil and thus began:
'I know it, and don't you repeat it here;
You speak like a German Professor, my dear.
Still, if you *dare* to take him, well—
Then, drag him with you down to hell.'"

Lack of positive virtue is often considered as moral. Lack of courage is taken for peacefulness, lack of strength is taken for gentility, lack of activity is taken for modesty. If moral people are deficient in energy and ability, do they not deserve to be beaten by the wicked who possess energy and ability? Says Goethe in a little poem:

"The angels were fighting for the right,
But they were beaten in every fight.
Everything went topsy turvy
For the devil was very nervy,
He took the whole despite their prayer
That God might help them in their despair.
Says Logos, who since eternity
Had clearly seen that so it must be,
'They should not care about being uncivil
But try to fight like a real devil,
To win the day, to struggle hard,
And do their praying afterward.'
The maxim needed no repeating
And lo! the devil got his beating.
T' was done and all the angels were glad—
To be a devil is not so bad."

Let us not be pusillanimous in ethics. It is pusillanimity which produces squinting views of morality. The morality of the pedant, the exhortations of the Sunday-school teacher, and the ethics of professors and lectures are not always correct, and if they are not exactly incorrect they are often insufficient or merely negative. The opinion that morality is no good guidance in life, that honesty is not always the best policy, that the unscrupulous, the deceitful, the immoral have

a better chance in the struggle for life rests either on an insufficient experience or an insufficient conception of what ethics means.

Let us not be shaken in our trust in truth. Truthfulness toward ourselves and others is the best policy, it is the only possible policy that will stand for any length of time. Trickery, misrepresentation, deceit, imply certain ruin. At the same time let us remember that negative morality is not sufficient, we must have or acquire positive virtues. The omission of sins is not as yet the fulfilment of the law, the ideal of moral perfection is infinitely greater, it consists in building up the future of mankind in noble thoughts and energetic works. P. C.

PROGRESSION.

BERTHA H. ELLSWORTH.

THEY climb no heights whose way has only known
Life's flowers and sunshine on an easy path:
Who think their ease God's love, and that deep moan
Of far-off human sorrow is God's wrath.
With lofty summit, and steep, rugged side
Truth's mountain tow'rs beyond the flow'ry plain;
They who go upward meet a sad-eyed guide,
And shrink, but follow, in the steps of Pain.
Weary and bruised they tread the toilsome way
Where awful chasms yawn, and storm-clouds break;
And many, on that journey, cease to pray:
'Tis prayer enough, if, for the dear Truth's sake,
They search with hearts sincere, and strive to keep
What seems most true; and if, in hearts that ache,
Is born a tenderness for all who weep,
A yearning to supply all human needs,
That soul has climbed far up the rugged steep,
Whatever is its creed, or lack of creeds.
When generous souls, hearing the sad world's cries,
Deem Heaven deaf, and scornfully disdain
To enter an eternal paradise
That leaves their brothers in eternal pain,
If God is *Love* and *Justice*, is their wrath
Not dearer to him, than the selfish praise
Of those who walk content an easy path,
Thankful that they gain heaven though they gaze
In depths of woe all fathomless, which teach
The favored soul, secure on heights above,
A greater thankfulness and strength "to reach
Immeasurable heights of God's great love?"
God's love hath *depths;* and they, whose love will dare
To seek "God's sobbing world" in lowest hell,
Despising any Heav'n all may not share
Shall reach the shining heights where "*all is well.*"

BOOK REVIEWS.

THE AMERICAN RACE: A LINGUISTIC CLASSIFICATION AND ETHNOGRAPHIC DESCRIPTION OF THE NATIVE TRIBES OF NORTH AND SOUTH AMERICA. By *Danial G. Brinton.* New York: N. D. C. Hodges. Chicago: A. C. McClurg and Company. 1891.

This latest work of Dr. Brinton is confessedly a supplement to his volume of lectures on general ethnology, published under the title of "Races and Peoples," which was reviewed in *The Monist* for October, 1890. The author states that it is an expansion of the ninth of those lectures, but we observe certain changes in connection with the subject of classification which are not without significance. Formerly he divided the American tribes *geographically*, because as he asserts, their physical and mental traits mark a unity of type throughout the whole continent; and in making that division the Arctic group was separated from the North Atlantic group, and the Mexican Group from the Inter-Isthmian group. The author still adheres to the geographical arrangement, but he drops the Arctic and Mexican groups, and divides the native tribes of the American continent into five groups only, the North Atlantic; the North Pacific; the Central: the South Pacific; and the South Atlantic. Although this division is adopted for convenience alone, yet Dr. Brinton claims a certain ethnographic importance for it. He says, "There is a distinct resemblance between the Atlantic groups, and an equally distinct contrast between them and the Pacific groups, extending to temperament, culture and physical traits. Each of the groups has mingled extensively within its own limits, and but slightly outside of them." Such being the case, it might have been thought that a serious attempt at a classification on the basis of physical characters would have been made. Not so however; language is the simplest clue and therefore language is taken as the basis of classification.

It is quite probable that for the American continent, as possibly also for Africa, the linguistic test of affinity may give the most reliable general results, but we must protest in the name of Anthropology against classification being allowed to remain there. Such a snperficial view will answer the purposes of the State Departments of the United States, Canada, and Mexico, but science requires that every available class of data shall be utilised. Language alone, valuable as it is for first mapping out the ground, can never give a complete classification of races. Of this the vexed Aryan question is sufficient evidence. Dr. Brinton does, it is true, think that the shape and size of the skull, the proportion of the face, and various other measurements, "are in the average highly distinctive family traits." But as he considers that the shape of the skull is not "a fixed element in human anatomy," it cannot be of much importance to him as a race character. The fact is that at one time the existence of a distinctive type of American skull was asserted but it has since been discovered that there is a marked diversity in cranial forms throughout the whole continent. The consequence is that this physical character has been dropped by many ethnologists as a test of affinity. It is evident, however, from a broad survey of the aboriginal peoples of North and South America that they are divisible into two great stocks, the dolichocephalous and the brachycephalous. These stocks have intermingled at various places and are not always easily separable, but it is the work of the Anthropologist to unravel the tangles, by reference not merely to language and crania, but to all other physical and mental characters and the products of culture.

Fortunately this has not been altogether lost sight of by other ethnologists. For instance, Professor Putnam, of Harvard University, has come to the conclusion, judging from the archeological remains brought to light by himself and other explorers, that there were anciently four great races on this continent which are resolvable into two—long-headed people and people with short and broad heads. The former he supposes to have come from northern Asia by Behring Strait, and the latter, who resembled the Malays, indirectly from southern Asia. It is interesting to compare Professor Putnam's views with those of Dr. Brinton who, while not claiming an antochthonous origin for the American race, affirms that they could have come from no other quarter than western Europe before the close of the last Glacial Epoch. Notwithstanding this and other conclusions which might be questioned, Dr. Brinton's book contains a large mass of valuable material, the accumulation of which has required much labor, and which will be of great use when a really scientific classification of the American peoples is attempted on other than a linguistic basis. M.

THE SAGA LIBRARY. Vol. I. The Story of Howard the Halt. The Story of the Banded Men. The Story of Hen Thorir. Done into English out of the Icelandic. By *William Morris* and *Eirike Magnûsson*. London: Bernard Quaritch. 1891.

The three Sagas contained in this first volume of the projected Saga Library, graphically illustrate the "leonine" state of society that prevailed in Iceland throughout the "land-take" period and even during the first five decades after the introduction of Christianity. It is superfluous to recapitulate here the historical causes to which Iceland owed her unique national literature, or the peculiar local causes that directly called forth the domestic or family-sagas of Iceland. Besides an instructive introduction presenting to the reader the general outlines of Icelandic history and literature, the translators have also thoughtfully furnished a correct map of the country in which each of these sagas took place. The reader need only cast a glance at these maps, and observe the close boundary-lines of the respective settlings or "land-takes," at the same time recalling to mind the fierce independence and individuality of character of the settlers themselves, to easily understand that frequent feuds and tragedies were almost unavoidable, while also the customary law of the time made vengeance for injuries "not a mere satisfaction of private passion, but a public duty, owing to the tribe or family, by no means to be neglected by a man of honor." But not only did the stirring events come to pass, but they were described, chronicled, and handed down by Icelandic saga-men and historians in a highly dramatic, national form, created by themselves, and entirely free from the irksome fetters of medieval pedantry and latinism. Of all historians the Icelandic saga-man is probably the most forgetful of his own personal self. He is entirely absorbed by the reality of the events that he is relating; he even avoids making any commentary on the same, discussing the motives or feelings of the actors, or betraying his own private feelings. On the other hand, the actors themselves furnish to the reader a really interesting psychological and ethical study. Men are seen to act bravely, nobly, to be just and temperate without any apparent external inducement. There is no one present to reward, no one to applaud the humane or brave action, and yet the arduous course of virtue and goodness is freely adopted, without heeding the consequences. Overweening pride, oppression, cruelty, like-wise, are seen revelling in the superabundance of their physical strength, their intellectual gifts and talent of racial leadership. And yet, whether good or bad, we are forced to recognise a certain moral soundness in the inmost nature of the men themselves. The peerless *Gunnar Hâmundsson*, for example, after in self-defence killing a number of men, one fine day sits musing on the stirring events of his own life, and suddenly he declares to his own inner self, "that somehow he always had felt that killing your own enemy was not by any means the test or token of true bravery." But he did not, could not go any further; this painful consciousness to him remained entirely an inexplicable riddle. Another interesting trait. In all of these heathen sagas, base actions, and moral deformities, meet with no approval or encouragement, but are constantly held up to scorn and contempt; while invariably they close with the triumph of all those qualities which at all times ought to adorn brave and honorable men. In this volume, in the saga of Howard the Halt, the first of these sagas so admirably "done into English out of the Icelandic" by Mr. William Morris, the subject matter is the unhoped for triumph of an old and seemingly worn-out man over his oppressive and powerful enemies. In the second saga, the saga of the "Banded Men" we have a dramatic and masterly denunciation of the administration of justice in those days, of judicial red-tape and of the empty formalities of law. The third saga—the saga of "Hen Thorir" illustrates several interesting points relating to the organisation and legislation of the Icelandic Commonwealth at the close of the land-taking period.

By the publication of this Saga-Library the energetic and intelligent publisher Mr. Bernard Quaritch of London has rendered an important service to the general reading public of England and America, and to the students of history throughout the civilised world. *γνλν.*

NOTES.

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